

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

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The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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CRUSADE OF THE CLERGY AGAINST THE ONEIDA COMMUNITY.

REVERBERATIONS OF THE PRESS.

The Syracuse Convention has been the subject of general comment by the press the past week; and as the following extracts indicate, the comment has for the most part been unfavorable to the objects and proceedings of the Convention:

The Evening Herald, Syracuse, N. Y.

It may not be generally known to persons outside of Syracuse that the Oneida Community is to be wiped out, as with a sponge, pretty soon. The gentlemen who assembled last evening at the University are going to do it. The Communists themselves have not been consulted about the matter, but that is of no consequence; neither has the press been invited to assist, but its aid is of course quite unnecessary. * * * It is noticeable in every department of life that the men who are most dependent on journalism for what little fame they have are the least ready to recognize their obligation or return a favor. If the press generally should suddenly cease to mention their names and doings, their plight would resemble that of

"Love in a tub
When the bottom fell out."

The Evening Post, Albany, N. Y.

The Syracuse Convention propose to put down the free-lovers who belong to the Oneida Community by means of a new law to be passed by the present legislature. If the law is changed as proposed, what good will it do? The persons indicted would all have to be tried in Madison county. This would insure their acquittal every time. Has the law referred to improved the morality of Boston? Not a particle. The number of improper women in Boston outnumber those in Albany 100 per cent. even when we allow for difference in population.

The Madison Observer, Morrisville, N. Y.

It is a notable circumstance that the periodical raids against the Community invariably have their origin and impulse outside of Madison county. But one or two persons appear to have attended the Syracuse meeting from this county, and these took no part in its proceedings. The moral tone of our county is probably as high as that of other localities, and if the influence of Community life is as deleterious as some represent, it is singular that no effort is made here to abate it.

The Nation, New York City.

If the brief report of the New York Times [of the clerical conference at Syracuse] be correct, the proceedings were not very effective. Professor Mears, who was called on for a description of the Community, was obliged to admit that the members "were good citizens, orderly and cleanly in the manner in which they conduct their home." We believe he might have added they were excellent and successful business men, and much esteemed as such by all who have dealings with them. The charge against them is that in the Community "men and women live in a state of concupiscence," and that there is an "impure emanation" from it, but all acknowledged that there was no outward cause of scandal. The lawyers present were called on for a remedy, and one of them suggested the insertion in the New York statute against "disorderly persons" the words—"all persons living in concupiscence or adultery." This is not very luminous for a lawyer. What is "living in concupiscence?" "Concupiscence" is a state of mind, and you cannot indict a man or woman for evil desires. Moreover to prove adultery you must prove marriage, and the Oneida Community have no marriage. In fact, the subject is a most difficult one to deal with by legal penalties, and we think the clergy would do well not to attack it with the arm of flesh, lest they give the Communists the glory of martyrdom. Would "concupiscence" be discredited by the spectacle of men going to jail rather than surrender their peculiar views about it? The Oneida theory of the relations of the sexes is odious, no doubt, but it is the product of crackbrained biblical exegesis and is sincerely held, and the sheriff can hardly kill it.

The Star, New York City.

What strikes us as conspicuously foolish in the crusade originated a few days ago at Syracuse is its lack of immediate provocation. The Oneida and the Mormon Communities are as different as can well be imagined. The former is noted for its industry, thrift,

temperance, honesty and submission to law. It attends to its own business, seeks no proselytes, and among its warmest defenders are its neighbors of almost every religious denomination. In view of all these facts, it certainly seems a grave mistake to wage war on the Oneida Communists, while so many other open sores of a more malignant character confront us at our own thresholds, and in the shadow of our own church spires. The true policy to pursue is suggested by the adage that you can catch more flies with molasses than you can with vinegar.

The Truth Seeker, New York City.

The Communists are a very temperate, industrious, peaceful, prosperous, law-abiding, virtuous people. They believe their social life is a decided improvement on the old style, and many things go to confirm the fact of their being correct. They have had fifty children in their Community of remarkable healthfulness and promise, and not one has died. They are a remarkable people; they have a perfect right to live according to the dictates of their own conscience. They are working out problems of great importance to the human race; they are violating no law of the land, and it will be far better for the clergymen to attend to their own affairs and let the Community alone.

The Times, Fulton, N. Y.

"Their institution is the outgrowth of vile passion," Professor Mears declared [to the convention]; and yet, owing to the "secrecy," observed, "a person going through the Community sees nothing there to offend." To the thousands from this vicinity who have visited the Community grounds, and according as inclination has served have penetrated to every nook and corner, and from basement to attic, and found no door closed against them, the suggestion of "secrets" about the Community sounds very fresh.

The Democratic Union, Oneida, N. Y.

No definite measure promising immediate and united action was hit upon [at the Syracuse Convention], for comparatively little of the real workings of the O. C. were known to those arrayed against it. Mr. Hinds claimed that the members of the institution were not transgressors of the State laws, neither ever intended to be. He showed a little of the true Christian spirit by turning one cheek to his brethren after they had smitten him on the other. He presented each member of the conference with a copy of the AMERICAN SOCIALIST, and gave all an invitation to give the institution a call.

The Times, Vineland, N. J.

There are several things which can be said in favor of [the Oneida Community], and as truth hurts no one, we shall not hesitate to say them. First, not one of those "dejected" looking women is forced to become a mother against her own wishes. Secondly, "secret diseases" of all sorts, either male or female, are unknown in this Community. Where will you find a community of a like number of inhabitants of which as much can be said? Third, there is almost no mortality among the children. Now when those over-zealous clergymen have succeeded in reforming the outside world up to the same standard of moral excellence, we think it will be quite time to begin with this Community. * * *

We recommend each one of these clergymen to preach himself a sermon from the text, "Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast the mote out of thy brother's eye."

The Republican, Springfield, Mass.

There is, as we have before explained, no law on the statute book which touches the case [of the Oneida Community], and what special legislation can be contrived to meet it puzzles the lawyers. The force of local sentiment seems to be strongly in favor of letting the Community alone. Several times they have offered to sell out and go elsewhere, if the people of the vicinity so desired, but they have, on the contrary, been urgently pressed to stay. They make a very peaceable and profitable portion of the citizenship thereabout, and their own claim is that they have a far superior instead of inferior morality.

Sunday Register, New Haven, Conn.

So highly esteemed are these Communities, and this is especially true of the Wallingford Society, that their immediate neighbors could hardly, if at all, be induced to take legal proceedings against them. The conduct of the Wallingford Community, at the time of the terrible tornado of last summer, won the admiration and gratitude of the people of Wallingford. * * * In many respects their habits are commendable. They are thrifty, industrious and honest—qualities all too rare. It is a pity that the members themselves do not inaugurate a reform in the matter that is objectionable to the

moral public. Instead of prosecuting, would it not be more Christian-like for the churches to try moral suasion with the members of these Communes? Missionaries are sent to reform and convert polygamous heathens; why not organize a "praying band" or missionary corps, who shall devote their entire attention to convincing the Oneida and Wallingford Societies of their error? Is not moral suasion a better weapon than the terrors of the law?

Sunday Union, New Haven, Conn.

Prof. Mears, who was called upon [at the Syracuse Convention] to give information concerning the Community system, said that the Wallingford Community had failed. A *Union* reporter, who visited Wallingford yesterday afternoon, found some of the Communists laughing over the report. Mr. Miller, who is connected with the Community's manufacturing at Wallingford, said: "We don't mind these stories, for we are used to them, and it so happens that those who know the least about us say the most."

The Catholic Telegraph, Little Falls, N. Y.

The conference of Protestant ministers, assembled at Syracuse, on Thursday last, for the purpose of initiating a war against the Oneida Community, was a signal and almost ridiculous failure. The only action taken was the adoption of a well-nigh meaningless resolution and the appointment of a committee which possessed so little importance in the eyes of its chairman, Bishop Huntington, that he requested the reporters not to make his name public in connection with it.

The members of the conference were from the beginning at a loss how to proceed. It was well understood by a few that the institution itself could not be suppressed, and that any law directed against it as a body would be unconstitutional. The announcement of this fact by Chancellor Haven seemed to throw cold water on the proceedings.

Bishop Peck advised that the opposition to the Community be "soundly Scriptural"—an ambiguity of expression, concerning which the learned divine did not see fit to enlighten his hearers.

The exclusive character of the conference has awakened a strong sentiment of indignation. If its object was, as had been stated, to educate public opinion and to arouse the spirit of the masses against the "immoral practices of the Community," it certainly made a very decided *faux pas* in refusing to admit the representatives of the press.

The object for which the conference met was good, and we, in common with all Catholics, would have hailed with pleasure any action which promised the attainment of any definite results. We had heard so many glowing accounts of the wonders these ministers were going to accomplish, that we anticipated something practical as the result of their deliberations; there was so much "cry" before the conference, that we are surprised to find so little "wool" after its adjournment.

We might tender our Protestant friends a little advice on the subject concerning which they have been deliberating, but we fear it would not be taken with a good grace. We assure them, however, in all sincerity of heart, that we regret the duty which compels us to chronicle their conference a failure, and to apply to their proceedings the famous line of the pagan poet, which represents the mountains in a certain interesting condition and the monstrous birth which followed.

Memphis Appeal, Tenn.

The Community are orderly, cleanly, good citizens, and stand well with their neighbors; nothing offensive in their conduct is ever seen in public. * * They stand so high in the estimation of those around them that the residents in the vicinity will take no steps to have statutes made with the object of prosecuting a people so unobjectionable as neighbors and citizens.

The Standard, Syracuse, N. Y.

One good thing about the Oneida Community! People never elope from it.

The Grocer, New York City.

We do not approve of the recent movement made in Syracuse by a convention of clergymen and others against the Oneida Community. It is very late in the day, after more than a quarter of a century of quiet, orderly, industrious, successful life, for a few over-zealous brethren of a different persuasion to raise their hands in holy horror against these inoffensive people. It is true that we do not see things in the same light they do, and we would not reorganize society on their plan, but we have no sympathy with the movement to disturb them. The universal testimony of all who know them, their neighbors and fellow-citizens, is to the effect that they are in every respect irreproachable in life and conduct and a great good to the surrounding country. Let them work out their own salvation in their own way.

Vineland Independent, N. J.

These clergymen [of the Syracuse Convention] admit that the people of the Community are good citizens and all that, but that they exert a secret influence against the best interests of society. A lawyer present said there was no law in the State under which the Community can be pronounced a crime, so it would seem that these zealots are putting the cart before the horse in their present efforts. They are doubtless honest and sincere in their efforts, but greatly magnify the influence of the Community, as it is doubtful if this handful of "peculiar people" exert a perceptible influence upon the outside world. The zealous clergy showed a hand singularly devoid of trumps, when they decided to hold their meeting under the cover of secrecy, for this gives their deliberations an inquisitorial appearance, which the

people at large will look upon with disfavor. The disinterested public require some tangible statistical evidence concerning the immoral tendency of the Community, besides the mere say so of the clergy, ere they will take any vital interest in the effort at the extinction of the Community.

[The Syracuse Convention was made up mostly of Syracuse ministers, and, strange to say, embraced ministers of nearly all denominations, not excepting Unitarians and Universalists. Its local and clerical and many-sectarian character naturally made its failure a subject of considerable warm after-discussion in the Syracuse papers. Here is a specimen taken from the *Syracuse Courier*, not particularly friendly to the Community, but on the whole fair and well written, and worth reading for its information and picturesqueness. —ED. AM. SOCIALIST.]

THE ANTI-COMMUNITY MEETING.

The Story Retold—Some Additions, Some Corrections, and Some Reflections.

To the Editor of the *Courier*:

One more word in regard to the meeting at the University last Friday from one who thinks he ought to know something about it.

If we judge rightly, the reports printed have not done justice to all, while they have attributed to some credit which was not their due. For instance, it was not stated that Bishop Peck made the first conservative speech and the most conservative speech that was made; while Prof. Comfort is credited in one paper with having favored the publication of the proceedings, when, in fact, he was the author of the motion to have no information given to the press except through the secretary, and that he be limited to the resolutions and the few additional statements he might think proper to make. How did the reports of the meeting get out? Partly by what was heard outside, and mostly, no doubt, through members inside who were not in sympathy with the secret session idea. When the reporters were rejected, several delegates volunteered to furnish a summary of the proceedings. And, doubtless, nine-tenths of the delegates present are since glad that nearly all has been made public, and are only sorry that ever the notion of secrecy entered any one's mind.

This secret conclave movement was a most unfortunate one, since it was received with universal disapproval by the public, giving the Community the benefit of the reaction.

It cannot be questioned that men have the right to meet when and where they please, and discuss what subjects they please, without the presence of press reporters, or other undesirable persons; but it may be questioned whether it is expedient for fifty prominent clergymen and religious teachers to assemble in the rooms of a college building, to discuss a great moral and social evil, like intemperance, polygamy or free-love, and sit with guarded doors. If the object of the discussion is to educate public sentiment against an evil, its purpose is defeated by excluding the public. If it is to afford a theater, where would-be reformers or sore-headed busy-bodies can vituperate without being held responsible for their statements, then is the object unworthy a Christian minister or any other intelligent, fair-minded man. So we think the convention last Friday made a mistake when it suffered a few to bring the meeting into a measure of discredit and suspicion by attempting to envelop it in mystery. If the Oneida Community is a moral evil that is contaminating society, these gentlemen at the convention are not the only ones who suffer on account of it, nor have the people at large delegated to them exclusive treatment of the case. It is of course peculiarly the province of the ministry to denounce what seems to them wrong, and even to take concerted measures against it, but somehow we always expect to know just what their attitude is toward a given evil. We take it that this is not the case of the Oneida Community *vs.* the Syracuse Convention, but the Oneida Community *vs.* a great moral principle taught explicitly in the Divine Law and at least implied in the law of the State. Hence, it might seem most fitting that the measures taken to arrest this evil should be open and above board, inviting the sympathy and coöperation of all who love virtue and hate vice.

Coming back to the proceedings of the meeting, we find that considerable time was occupied in completing the roll of delegates. Seldom are there brought together so many prominent ministers of so many different denominations to do battle in a common cause. Here were represented the Episcopal, Presbyterian, Methodist, Baptist, Congregational, German Reformed, Methodist Protestant, Wesleyan, Universalist and Unitarian churches. Here were venerable bishops, more or less venerable doctors of divinity, a college president, several college professors, clergymen, ordinary and extraordinary, doctors of medicine, and counselors-at-law, two editors, and a sprinkling of common people.

Prof. Mears, who seems to have been not only the prime mover but also the very soul of the movement, being called upon by the chairman, Bishop Huntington, gave a detailed history of the somewhat organized opposition to the Community, and also a brief account of the origin and growth of the institution itself. The Professor conceded some things

creditable to the Community, and alleged other practices so offensive that one could wish the Community had opportunity to refute them if it were possible to do so.

It soon became evident that some of the delegates favored more definite and summary action than the rest, also that, in general, the older men advised to make haste slowly. There were, perhaps, but one or two exceptions to this. Bishop Peck recommended the appointment of a committee to look into the whole matter and report at a subsequent meeting. This seemed to many like accomplishing next to nothing, when they had met to deal blows. L. W. Hall, Esq., supported Bishop Peck's views, and thought the true remedy for this evil lay in arousing a strong public sentiment against it, and in securing special legislation which would make the offense clearly indictable.

Chancellor Haven followed, deprecating any hasty action, or talk about forcible suppression. He hoped the committee would canvass the whole matter and be able to tell them what was their duty as citizens and Christians with respect to this Community.

By this time the gathering indignation of certain delegates found vent. Their indignation was partly at the Oneida free-lovers and partly at the over-cautious, pointless measures that had just been proposed. Mr. Brownell wanted a clearer understanding of what was to be done, but it remained for Mr. Smith, of Oswego, to make the notable speech of the meeting. He was at first sarcastic, then became earnest and even eloquent. He was not for mincing matters nor showing the white feather, even if Professor Mears were satisfied with Bishop Peck's resolution (which he was not) he (Smith) would not be. He did not want to say when he returned to Oswego that there was a doubt at the convention whether any immorality existed in the Oneida Community.

Dr. R. Fiske endeavored to pour oil on the somewhat troubled waters by remarking that Mr. Smith was probably in error as to the import of what had been said.

Prof. Mears wished to know whether there was any disagreement as to their proper attitude toward the Community. He then introduced a resolution to supplement Bishop Peck's, which, after some modifications and a good deal of discussion, was adopted.

After the adoption of the resolutions, Dr. C. W. Bennett spoke for a few minutes on the prevalent ignorance as to the nature of this Community, and of the duty of citizens to post themselves in regard to it and its influence. This short speech was the most practical, common-sense statement of the case that was offered.

After the appointment of three members of the committee, and action on Prof. Comfort's motion to have the secretary furnish the press with a copy of the resolutions, the convention adjourned.

Such, in brief, was the meeting whose action has been so freely discussed by the press throughout the State. Not a more dignified nor honored a body could have assembled from the section of the State represented in this convention, nor could they assemble, perhaps, for a worthier object. Let it be hoped that the wise measures taken in the interests of moral and social reform will further the good cause more than the mistakes of the convention will retard it.

X. Y. Z.

A METHODIST COMMUNITY.

FOUNDED BY HARRIS—COMMENDED BY WESLEY.

[From Stevens' "History of Methodism,"]

When Methodism had become established, and organized more or less, throughout Wales, and its regular laborers were abroad generally, in its towns and villages, and his own health had failed, Harris located himself at Trevecca, where his home became a sort of Moravian Community, thronged with devout inmates, and the head-quarters of a powerful religious influence, which went forth into most of the country. We get occasional glimpses of the domicile and its holy life, its charities and local labors, in the Methodist writings of the times; but never without an eager interest for fuller information. Wesley, pursuing his itinerant ministration in Wales, pauses at it occasionally with pleasure. "Howell Harris's house," he says, "is one of the most elegant places which I have seen in Wales. The little chapel, and all things round about it, are finished with an uncommon taste; and the gardens, orchards, fish-ponds, and mount adjoining, make the place a little paradise. He thanks God for these things and looks through them. About six score persons are now in the family, all diligent, all constantly employed, all fearing God and working righteousness." And at another visit he writes: "In the evening several of us retired into the neighboring wood, which is exceeding pleasantly laid out in walks, one of which leads to a little mount, raised in the midst of a meadow, that commands a delightful prospect. This is Howell Harris's work, who has likewise greatly enlarged and beautified his house; so that, with the gardens, orchards, walks, and pieces of water that surround it, it is a kind of little

paradise." Wesley's piety never perverted his taste; the comforts and even the pleasures of life were ever beautiful to him when they were consecrated by "prayer and thanksgiving."

Harris's Trevecca home became a sort of Mount Zion to Wales, "beautiful for situation." Many of his religious friends and converts resorted to it, and joined their resources and labors with his to sustain the common household. He preached to them daily, sometimes when he was not able to move from the chair from which he addressed them. A "great number of people flocked to him from all parts, many of them under conviction, merely to hear the word, and others partly from curiosity; the report of his preaching daily at Trevecca having spread throughout Wales." He soon had a hundred resident under his roof; the men working on two hired farms, the women spinning wool and attending to the domestic cares, and he preaching to them every morning as soon as the family arose. Good men often sent him donations of ten, twenty, and a hundred pounds for the expenses of the establishment. Many families settled on farms in the neighborhood to enjoy its religious advantages. Several evangelical laborers, exhorters or lay preachers, were raised up in the family, and went forth continually proclaiming the truth in the adjacent villages. Many went up, from the domestic sanctuary, rejoicing, to the "building of God, eternal in the heavens;" "praising," says one of the inmates, "and testifying of Jesus, how dear and precious he was to them in their dying moments; that they beheld eternity bright and glorious before them, through the blood of Christ; blessing him for his love and grace, and for having brought them to Trevecca, where they found edification for their souls. This afforded much comfort and joy to them that were yet left in this vale of misery, seeing their dear brethren and sisters depart, strong in faith, to their eternal home."

THE SHAKERS ON THE CRUSADE.

Mt. Lebanon, Feb. 21, 1879.

EDITORS AMERICAN SOCIALIST:—I inclose an article from the Albany *Evening Post*. While I do not think Oneida claims to have reached perfection as a "new earth," the marrying clergy, who assume the roll of judges and guardians of public morals, are not, to my mind immaculate, nor beyond the service of criticism. "Let him who is without sin cast the first stone," expresses the feeling of the Shakers respecting the moral crusades of the clergy. Would not the clergy be more at home defending themselves, the Indians, or Chinese, than fighting the Oneida Community or other religious bodies with whom they happen to disagree? I ask the question as a philosopher. That single statement in the AMERICAN SOCIALIST of Feb. 6th, that there have been fifty children born alive in Oneida in nine years, and not one has died, and that there has not been a single case of croup, cholera-infantum, or diphtheria in the Community for fifteen years, and no abortions—in view of the fact that of the thousands born in New York the half are dead in five years—ought to prove a shield against the machinations of canting hypocrites or religious zealots, who would restore the inquisition if they only had the civil sword. F. W. EVANS.

A SHAKER HEARD FROM.

[From the Albany Evening Post.]

Oliver Prentiss, a Shaker 80 years old, resides at New Lebanon. He thus refers to the Oneida Community excitement:

"With Oneidaites I have no personal acquaintance. Understand their distinguishing characteristic is stirpiculture.* Who can tell what that is? Webster can't.

"If the Oneida people, or any other people, in pursuance of scientific physiological laws, will bring into the world children with mental supremacy over the animal, it will be a decided improvement upon the old edition.

"Respectfully, OLIVER PRENTISS."

To aid Brother Prentiss in his inquiries into the subject referred to, we would say that "stirpiculture" means such a production of children as will lead to a perfect race of men and women in thirty years. The new idea is founded, the Oneidians say, on scientific principles, so that only strong, handsome, well-shaped boys and girls can by any possibility be produced in the future, provided stirpiculture is lived up to. "Ordinary scrubs" will be extinguished.

By means of the new system all children are to be robust and healthy. Under the new system it will be a sin for people afflicted with scrofula, consumption or any other hereditary disease to get married. Such people are to live and die without being mated.

With parents entirely healthy, good-looking and robust,

* Stirpiculture is but a single feature of Oneida Communism, and would be stated by us in different terms from those employed by friend Prentiss and his editorial tutor; but never mind—their communications will be read with interest and perhaps profit.—Ed. AM. SO.

it will not be possible, the Oneidians say, to afflict the world with sickly, ill-looking children.

The average length of human life is now thirty years. The friends of stirpiculture say the average can be raised to sixty years; while it is possible to so select long-lived parents as to produce children in the future who will enjoy good health until they are a hundred years of age.

In old times men lived until they were 600 and 800 years of age. What has been done in the past, stirpiculture says, can be done in the future. What says Brother Prentiss to this? Does he believe in the new doctrine? If not, why not?

If science can improve sheep, cattle and roosters, why not improve the baby crop?

The average weight of oxen in England in 1750 was 400 pounds. The average weight to-day is 1,000 pounds, while some of the better cared for animals weigh 2,000 to 2,500 pounds. On this hint the Oneidians speak. Hence the doctrine of stirpiculture.

COMMENT BY MR. PRENTISS.

BROTHER POST:—Many thanks for your able solution of the stirpiculture problem. You throw a flood of light upon a subject of most vital importance.

Go ahead, brothers and sisters of Oneida, and other decent people. Bring out the "new earth" St. Peter was looking for so long ago. Give Shakers the wherewith to build up the "new heavens." Respectfully,

OLIVER PRENTISS.

Mt. Lebanon, Feb. 21, 1879.

WHAT IS, AND WHAT MIGHT BE.

II.

In our first number we explained the enormous burden which the present military system imposes on the leading nations of the world, and especially on the laboring classes; and we urged that the withholding of four and a-half millions of men from productive industry to serve as soldiers and marines, and the spending of one thousand millions of dollars each year in preparation for war, were barbarisms which ought to be done away with among people claiming to be civilized. But there are other burdens which the people are groaning under and which must be known before one can understand the present state of things in Europe, in regard to the spread of Socialism and the desperate efforts the monarchies are making to put it down.

The second item to be considered is the load of debt under which nearly every nation is staggering. These national debts are mainly the result of *past* wars. When a nation engages in war it immediately has to borrow money, either of its own citizens or of foreigners; for no nation has yet learned to accumulate a surplus cash fund to meet such contingencies. The rate at which a national loan can be negotiated depends, as in the case of individuals, on the estimated ability and disposition of the borrower to refund promptly according to the terms of the contract. When a nation is hard pressed for revenue, as is apt to be the case in time of war, it has to pay exorbitant rates of interest. The nominal rate may not appear excessive while it is so in fact; as, for example, where the plan of effecting the loan is by means of the sale of bonds bearing a fixed rate of interest and the bonds themselves can only be sold at a heavy discount from their face value. In this case the debt grows with exceeding rapidity, and the annual interest soon becomes onerous. Cases have occurred in which a government has been forced to sell for \$60, and even less, in present cash, its promises to refund \$100 at some stated future time, with annual interest on the \$100 face value. Any one can see how that would result. Most governments have been obliged to borrow money on terms more or less disadvantageous in time of war. If we examine the debt of Great Britain and note the stages of its growth, we shall get a tolerably fair general idea of the way in which all national debts have been contracted.

From the conquest by William I. (1066) until the accession of Charles II. (1660) England contrived to do its fighting without creating a farthing of debt, its revenue being derived largely from lands reserved to the Crown, most of the tenantry holding their lands on condition of rendering feudal service in time of war in lieu of cash rent. Charles II., the "Merry Monarch," overran his means and contracted a debt of some \$2,500,000, but this was called the "King's Debt," not the National Debt. Charles's brother and successor, James II., added somewhat to the debt, and William III. (1689) converted the "King's Debt" into the "National Debt." From this time it grew rapidly. At the period of the Revolution (1688), and just before England engaged in a ten years' war with France, the debt amounted to only \$3,320,000. At the close of that war, in 1697, it amounted to nearly \$75,000,000, and the public revenue showed a deficiency of \$25,000,000. The war which ended in

1748 with the Treaty of Peace at Aix-la-Chapelle added about \$145,000,000 to the debt, which then amounted to \$380,000,000. It was reduced somewhat during the short period of peace which followed, but in the war with France which broke out in 1756 and continued seven years it was again increased by nearly \$300,000,000. It then (1763) amounted to \$665,000,000. After the Treaty of Paris and before the outbreak of the American Revolution the debt was reduced by \$30,000,000. The seven years' struggle of England to subjugate this country, during which we achieved our national independence, nearly or quite doubled her already large indebtedness. In 1786 it had swollen to \$1,227,334,275. Early in 1793, war with France broke out afresh and continued with only slight interruption for twenty-two years. During that long contest further liabilities were contracted to the enormous sum of \$3,065,000,000, making the total debt at the time of the Treaty of Paris (1815) \$4,305,195,245, the annual charge on which, for interest and management, was \$163,228,090. The debt was then at its greatest. Since 1815 it has been reduced by some ten per cent. In 1878 it amounted to \$3,888,907,980, the annual charge on which was \$109,502,410.

It is evident from the above sketch that if permanent peace could be guaranteed, this great national indebtedness could be gradually extinguished, even if the armament were kept up. And if the army and navy could be abolished it could be cancelled quite rapidly. But it is, no doubt, being increased by the movements in Afghanistan and South Africa. In fact, Parliament voted a supplementary allowance of \$30,000,000 for war purposes in 1878. So the people must continue to carry the load.

Let us now try to get an idea of the total government or national debts of the world. The following table includes sufficient for our purpose.

DEBTS OF NATIONS.

(The figures are for the latest attainable years as to each country.)

Countries.	Amount of Debt in Dollars.
Argentina Republic	68,416,043
Austria proper	1,419,096,072
Austria-Hungary	205,999,970
Belgium	232,684,553
Bolivia	17,500,000
Brazil	368,351,139
Canada	112,248,378
Chili	50,677,600
China	3,200,000
Columbia	15,399,304
Denmark	52,000,000
Ecuador	17,500,000
Egypt	450,540,000
France	4,695,600,000
Germany	30,000,000
Gt. Britain and Ireland	3,625,296,585
Greece	40,012,000
Guiana	460,000
Hawaiian Islands	548,022
Hungary proper	274,358,915
India, British	576,634,330
Italy	1,977,117,845
Japan	148,924,725
Luxembourg	2,400,000
Mexico	395,500,000
Netherlands	391,242,322
Norway	13,526,128
Paraguay	12,098,417
Peru	213,482,680
Persia	No Debt.
Portugal	428,977,613
Romania	60,000,000
Russia	1,420,092,043
Servia	5,000,000
Spain	2,401,612,001
Sweden	39,241,142
Switzerland	6,225,000
Turkey	1,012,772,200
United States	2,046,027,066
Uruguay	43,615,000
Venezuela	62,659,687
Total	\$22,937,036,780

The above figures are drawn from official documents, and relate mainly to 1877 and a few preceding years, not all the returns from different countries being for the same year. Owing to the disturbance in Europe in 1877 and 1878, it is probable that we have understated, rather than overstated, the present debts. In the case of Russia, for example, we have given her public debt as \$1,420,092,043. *Whitaker's Almanac* (London) for 1879, states that her entire debt is unknown, but that the interest-bearing portion amounts to \$2,082,500,000. This difference no doubt represents, in part or in whole, the expense of Russia in her late war with Turkey.

Assuming, however, that the table is sufficiently exact, we can proceed. We have before us another table giving the prices of government loans in the London market, Dec. 1, 1877. An examination of this table leads to the conclusion that the lowest figure which can be assumed as the average rate of interest on these national debts is four and one-half per cent. per annum. Multiplying the above total by this rate, we have \$1,032,166,655, as the sum which the producers of the world have to pay yearly for interest on their old war debts. This is a little in excess of the amount which we arrived at in our first article as the annual cost of maintaining the armies and navies of the world. So that, putting the two sums together, we find that the amount which is taken from the earnings of the people every

year, to pay interest on the cost of past wars and to prepare for future wars, is fully two thousand millions of dollars.

A glance at the table we have given shows that the six "Great Powers" of Europe are nearly as badly off, proportionately to the rest of the world, in the tax they are paying for past quarrels as for present armaments. Half-civilized Persia is the only country set down as having no debt, while France and England, claiming to be at the summit of civilization, have the heaviest debts of all. The national debts of the Great Powers are as follows:

Austria, including Hungary.....	\$1,899,454,957
France.....	4,695,600,000
Germany.....	30,000,000
Gt. Britain and Ireland.....	3,625,296,585
Italy.....	1,977,117,845
Russia.....	1,420,092,043
Total.....	\$13,611,551,390

This lacks somewhat of being fully three-fifths of the total debt of all nations, but we must remember that the population of these countries is less than one-fifth of the total population of the world. Their war-burdens, both old and new, are therefore badly out of proportion. These six nations are taxed on two-fifths of the whole amount more than they numerically would have to pay if the total war burden were equally distributed over all countries. That is one of the great moving causes of the discontent among them leading to Socialistic agitations. The people are not quarreling with statistics on paper; the burden of taxation is crushing out their chances of existence.

(To be continued.)

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 27, 1879.

NOW IS OUR TIME!

TELL YOUR FRIENDS.

This is a time when all lovers of social improvement should be alert and active. The clergy undertook to make their movement against the Oneida Community a secret one, which was a great mistake. The Communists, on the contrary, desire to have everything thrown open to the broad light of general publicity, believing that their system will stand the closest scrutiny. Our subscribers can be of the greatest assistance in making known this movement of the clergy, by buying and circulating extra copies of the AMERICAN SOCIALIST giving a full account of the matter. The large edition which we printed February 20th is now exhausted, and we shall at once issue another giving further particulars, with several columns of racy paragraphs selected from the newspaper comments on the new "Crusade." There are a good many palpable hits, and we shall make the number as lively as possible. We hope our subscribers will order and distribute thousands of them; in the aggregate. Let each one order as many as he or she can afford, no matter if it be only a single copy to give your minister. Every little helps. Many of our readers took hold of the first edition, of Feb. 20th, vigorously, ordering lots of ten, twenty-five, and even one hundred.

We will furnish the new edition, to be ready tomorrow, at the following prices, post-paid:

Single copies.....	\$0.05
Ten copies.....	0.40
Twenty-five copies.....	1.00
Fifty copies.....	1.75
One hundred copies.....	3.00
One thousand copies.....	30.00
Postage stamps received for small lots.	

Address, THE AMERICAN SOCIALIST,
Oneida, N. Y.

THE QUARREL ALL ON ONE SIDE.

We hope our readers will not imagine that we are drifting into a warfare with the clergy, merely because they seem to be arraying themselves against us. We protest that in this case action and reaction are not equal. We hold on to our respect for the clergy as a class. Several of our leading members, including the founder of the Community, were bred to the clerical profession, and remember with warm sympathy many excellent men and excellent things in it. We are quite sure that many clergymen are friendly to us. Possibly, the majority of them were not fairly represented by the Syracuse Convention. At all events, we hope and be-

lieve that nearly all of them are more or less sincere and conscientious in their opposition to us, and as such we cannot help respecting them.

Especially we wish not to be accounted hostile to the Churches. The clergy, as leaders, doubtless have temptations to bigotry which do not affect the rank-and-file of religionists. Many of our best friends all over the country are members of Churches. In our immediate neighborhood the religious people ask us every year to contribute of our substance for the support of preaching, and we have always cheerfully complied. We cannot think of such neighbors, nor even of their pastors, as enemies. We ourselves are religious persons—most of us of the revival sort—and our sympathies are with those who fear the Lord. Indeed, we have constantly avowed the belief in all our publications, that the highest civilization which the world has produced is in the earnest Churches of this country, and that from these Churches Communism is to get the materials for its future development. We see no rational hope for it in any other quarter.

Above all, let friends and enemies be assured that whatever difference there may be between us and the religious denominations around us, we are and always shall be, Bible men and women. No quarrel with the clergy or the Churches will ever drive us away from the book of God. We verily believe that that book and the spirit that goes with it have led us to Communism and have built up the Community; and we declare in all sincerity, that if our religious friends will convince us that the Bible is against us, we will join them in the crusade against the Oneida Community.

"THINGS OF GOOD REPORT."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Paul.

This saying of the great Apostle we propose to apply even to the chief organizer of the clerical crusade against the Oneida Community; for he has said many "things of good report" about us, which deserve our grateful recognition. For example, at the Syracuse Convention, he represented the Community

1. As having a Scriptural foundation;
2. As having an intelligent and able man for its founder and leader;
3. As being good citizens;
4. As conducting its home in an orderly and cleanly manner;
5. As keeping out of sight everything that is offensive;
6. As having men who look passably well;
7. As having leaders whom he "presumes are sincere;"
8. As giving some of its young men a college education.

We will "think on these things."

HOT AND HASTY.

The *Independent* boils over so profusely in its eagerness to second the effort of the Syracuse Convention that the grammar of its sentences gets badly scalded. For example, what can be made of this?—

"No matter how pious, or how thrifty, or how rich, or how honest, or how hospitable the Community may be, or how it has conquered the aversion of its neighbors in the township should have no avail!"

"HONOR TO WHOM HONOR!"

There is an effort in some quarters to push Bishops Huntington and Peck and Chancellor Haven, of the Syracuse University, to the front, as the originators and chief abettors of the present clerical crusade against the Oneida Community. Nothing could be more unjust to them or more unfair to Professor Mears of Hamilton College, who is the center and soul of the whole movement. The *Fulton Times* states the precise facts when, after speaking of the Syracuse Convention as called at the instigation of Prof. Mears, it says:

"This enterprise is not the first of the kind that this Prof. Mears has been engaged in. In fact, of the three or four meetings that have been held within as many years for this same object, not one has not had his name prominently associated with it as prime mover and chief participator. Probably not one of them would have been held but for him; and probably not one of the forty-eight persons said to have been present at the meeting on Friday knew less of the real character of the evil they were met to consider than did Prof. Mears himself."

Why attempt to rob Prof. Mears of his just laurels? His zeal, his perseverance, and his ignorance of the institution he seeks to overthrow, alike entitle him to the preëminence in the movement against the O. C. The

other candidates mentioned have shown no avidity for the honor, but, on the contrary, an aversion to having their names connected publicly with the matter. We, for our part, have abundant reason to be satisfied with his generalship. Let Prof. Mears therefore be henceforth regarded as the true Commander—the Peter the Hermit—of the present crusade.

"LAMENTABLE IGNORANCE."

Dr. C. W. Bennett told the Syracuse Convention that there was lamentable ignorance in regard to the Oneida Community. No truer remark was made before the Convention. Indeed, the ignorance displayed by some of the leading delegates present was something surprising, considering the amount of attention they had given the subject. For example, Prof. Mears, in responding to a request for information about the Oneida Community, said: "A similar Community was started at Wallingford, Conn., but it has failed. It did not contain the elements of success the Oneida Community contains." The extracts which we publish to-day from the New Haven papers show how lamentably the professor blundered in this statement through sheer ignorance. The Wallingford Community is still flourishing, and in fact it cannot fail unless the Oneida Community fails, for the interests of the two Societies, as we have repeatedly stated, are identical.

The Professor also said: "Three or four years ago a similar Community was started in the northeastern part of this State. The Oneida Community has its location in the very center of the State. I didn't know but we were to have the State covered with these Communities. That northern Community, however, has been sold out." This statement conveys the impression, as was evidently intended, that the Valcour Community was intimately connected with the Oneida Community, and had similar principles and objects. Nothing could be farther from the truth. The Oneida Community had nothing to do with its formation—had no affiliation with it at any period of its existence; but, on the contrary, predicted its failure and counseled its friends to keep aloof from it.

The Professor further said: "The Community are educating their young men so as to perpetuate their institution. One or more have been at Yale College." We thank Mr. Mears for calling the attention of the Convention to such statistics, but his lack of definite information is painfully evident. Seven Community men have received diplomas from various departments of Yale College, and five others have taken courses of study there—Prof. Mears might therefore have said: Twelve of the Community men have been at Yale College.

When Mr. Mears touched upon the internal arrangements of the Community he was not more fortunate. For instance, he said, the members "are not allowed the right of choice. If they violate this rule, and show any particular attachment for one another, they are criticised for so doing." This is, to say the least, a grossly exaggerated statement. We have been connected with the Community for thirty years, and have not been conscious of living under any such cast-iron rule of fellowship.

We might call attention to other evidences of "lamentable ignorance" on the part of the crusaders; but we will let them pass, and content ourselves with suggesting that previous to the next conference Prof. Mears and his coadjutors inform themselves somewhat carefully of the history, principles and regulations of the Society they are endeavoring to suppress, and so save themselves from humiliating blunders and misstatements.

BY WHAT AUTHORITY?

The writer of the article elsewhere quoted from the *Syracuse Courier*, on "The Anti-Community Meeting," calls special attention to the fact that a number of sects had their delegates in that "meeting." "Here were represented," he says, "the Episcopal, Presbyterian, Methodist, Baptist, Congregationalist, German Reformed, Methodist Protestant, Wesleyan, Universalist and Unitarian churches." And he assumes that it is peculiarly the province of the ministers of these various sects to sit in judgment upon any principle or practice, and to denounce it if it seems to them wrong. But by what authority? Are they without sin, and so authorized "to cast the first stone?" Have these sects proved by their "love one to another" that they are blessed of heaven above others, and so commissioned to bind and loose here on earth at will? How long is it since they were abusing one another worse than they now abuse the Oneida Community? Do they even now dwell together in peace and unity? Are they so venerable in years that every sect that would live must humbly bend the knee, and say, "By your leave?" It might be

profitable for the Methodists, for example, who were numerically the strongest sect at the Convention, to reflect that it was only eighty-two years before the Oneida Community was founded or one hundred and thirteen years ago, that their first society was organized in this country by Philip Embury, whose first sermon was preached in "his own hired room," and to an audience of five persons! No modern sect has passed through a severer ordeal of persecution. The Wesleys themselves were often pelted with stones while preaching, and more than once had their houses of worship, and even their lodgings, demolished through mob violence. And how often in this country were the early Methodist preachers subjected to all manner of abuse. But—shall we say, "Alas?"—this sect has grown powerful and respectable; and it now presses the judgment-seat, and pronounces the verdict of "Suppression" upon a religious and social organization, the members of which are quite as earnest and sincere as were the Methodists in their best estate; and that because they have dared to follow the example of the founders of Methodism in departing from established principles and customs. But

"The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse and call it crime;
Pervert and betray, or slander and slay,
Its teachers for a time.
But the sunshine eye shall light the sky,
As round and round we run,
And truth shall ever come uppermost,
And justice shall be done."

WHAT DOES IT MEAN?

Bishop Huntington is reported to have said at the Syracuse Convention, that "there is an impure emanation" from the Oneida Community. What does that mean? Does it mean *spiritual* or *magnetic* or some other kind of emanation? It seems to refer to something distinct from the influence of example or deeds or anything that can be seen; for these are all admitted to be wholesome. It can hardly refer to our teachings; for the Bishop puts his statement in the present tense, and for some time past we have carefully refrained from teaching our social principles. What does it mean? Will the Bishop rise and explain?

AS A TAX-PAYING INSTITUTION,

The Oneida Community deserves perhaps more attention than it has heretofore received; and this is our apology for reproducing from the "Community Items" of last week the following table of statistics:

SIXTEEN YEARS' TAXES OF THE ONEIDA COMMUNITY.		
Amount paid in 1863,		\$2,206.89
" " 1864,		6,194.41
" " 1865,		8,591.24
" " 1866,		10,819.17
" " 1867,		4,268.74
" " 1868,		2,410.13
" " 1869,		1,500.87
" " 1870,		4,180.67
" " 1871,		1,409.45
" " 1872,		1,327.43
" " 1873,		1,532.49
" " 1874,		1,381.50
" " 1875,		1,613.65
" " 1876,		1,392.57
" " 1877,		1,105.09
" " 1878,		1,168.20
Total,		\$51,102.50

The population of the United States in 1860 was 31,443,321, and in 1870 38,555,983; so that the average population for the sixteen years must have been more than thirty-five millions. The average number of the O. C. may be estimated at 275 for the same period. Now dividing the amount of taxes paid by the Community for the last sixteen years (\$51,102.50) by 275, we have \$185.827 for each individual. Multiplying this sum by 35,000,000 we have a total of \$6,503,945,000—a sum more than three times as large as the national debt of the United States at the present time, and more than twice its size when the debt was at its greatest expansion!

COMMUNITY ITEMS.

ONEIDA.

- Zero weather.
- A fruit order from Edinburgh, Scotland.
- Four new sewing-machines for the use of the women were purchased this week.
- The silk-factory is using from 250 to 300 lbs. of raw stock per week.
- We are going to stop doing our own advertising; other folks have so much better knack at doing it for us.
- A business firm in San Francisco writes: "Your corn is a success. Duplicate orders are coming in every day with the pleasing news that it gives better satisfaction than any sold in this market."
- A lecture Sunday evening on "Woman," by H. H.

Skinner. The speaker drew her ideal woman from those perfect types of femininity found in the Bible—Esther, Ruth, Sarah, and Mary, the mother of Christ.

—A considerable part of the meeting-hour for the past week has been occupied with reading what the daily papers have to say about us in connection with the Syracuse Conference.

—Home-News is now added to the calls given by the chairman of the evening meetings. It sometimes happens that our sister Commune, Wallingford, hears, by way of the journals and notes constantly passing, of events which occur here—not exactly before they take place, as was the case with the man who read his obituary while enjoying good health—but before the greater part of the O. C. family knows what is going on.

—The "N. Y. & Oswego Midland Railroad" timetable, printed on our last page, will inform friends and visitors of the times of arrival and departure of trains from the Community station, which is only a few rods distant from our dwellings.

—Order! Don't all speak at once. One would think, from the way the applications for membership pour in, that the Conference up there the other day was for the purpose of projecting a new Community instead of "wiping out" one.

—The list of persons hired in the various departments this winter is as follows:

Laundry Department.....	10
Carpentry ".....	1
Heating ".....	2
Job-Printing ".....	1
Shoe-Shop ".....	1
Farm ".....	7
Subsistence ".....	12
Hardware ".....	34
Silk ".....	46
Fruit ".....	16
Sewing ".....	3
Night Watchman.....	1
Total.....	134

—Talk overheard between two business men outside:

First man.—"The Community women appear to me the most independent women I ever saw—I mean free from care. The way they run up stairs is peculiar. I notice their middle-aged women skip up stairs like girls."

Second man.—"When do we ever see women run up stairs? It takes a derrick to lift them any time!"

—The story that the children of the O. C. do not know their parents is as ineradicable as the Canada thistle. (See a late Syracuse newspaper.) We have given up trying to exterminate it. Its seeds seem to be in the soil of ignorant minds, and spring up spontaneously when it is understood that we have no marriage. Persons who believe it take no pains to acquaint themselves with our social principles and the conservative regulations by which a child, born under our system, does not have to be so wise to know its own father as a child born in marriage. And they do not reason at all in the way which is commonly so natural, from their own feelings and the nature of the human being. Could you be contented, Mr. So-and-so, without children of undisputed paternity? And why should the Community fathers be so easy about that? They have all the passions of other men, and what is more dominating in the masculine nature than the desire for certainty on that point? So about mothers. Would you, my dear madam, be contented to have your children grow up and not know you as their darling mamma? And how do you suppose the mothers in the Community content themselves? They have bosoms as large as yours. Do reason about it a little. Nature is infinitely strong.

WOMAN'S POSITION IN THE COMMUNITY.

BY A WOMAN.

Communism gives woman, without a claim from her, the place which every true woman most desires, as the free and honored companion of man. Communism emancipates her from the slavery and corroding cares of a mere wife and mother; stimulates her to seek the improvement of mind and heart that will make her worthy a higher place than ordinary society can give her. Freed from forced maternity, a true and holy desire for children grows in her heart. Here no woman's hand is red with the blood of innocents, as is whispered so often of many of her sisters in bondage. Gradually, as by natural growth, the Community women have risen to a position where, in labor, in mind, and in heart, they have all and more than all that is claimed by the women who are so loudly asserting their rights. And through it all they have not ceased to love and honor the truth that

"the man is the head of the woman," and that woman's highest, God-given right is to be "the glory of man."—*American Communities.*

ONEIDA COMMUNITY WOMEN.

BY ONE OF THEM.

Evil-thinking about the Oneida Community arises oftenest from ignorance and narrow-mindedness; but there is now and then a person, especially among the clergy, who has a venomous spirit toward us and does us injustice willfully. Such a person finds it for his purpose to traduce the women and children of the Community. If he can make out that the women are discontented and ugly-looking, and the children inferior, it is of course the best argument he can bring against the social principles of the institution. We have long found this the favorite argument of bitterness. Unprejudiced visitors, who have a fair chance to see us, carry away no such impression. A newspaper sensationalist has sometimes been here and staid an hour—or two hours perhaps—in that short time doing up the whole domain, the canning-rooms, the trap-factory and all—and then gone away to make a grave report about the women of the O. C. He saw in the sitting-room, through which he was taken to the tower, and in the library, a few elderly women and invalids perhaps, but the female energy we have here is not on exhibition to such transient callers; it is more earnestly engaged.

Prof. Mears reports that the Clinton students talk disparagingly about the O. C. women. We should prefer to hear their remarks from their own mouths, and not get what they say filtered through the ecclesiast's bitter feelings; but at any rate, they had poor opportunity to judge (spending only a small part of a holiday here), compared with Mr. Grover of Chicago, whose letter about the Community appeared in a late *SOCIALIST*. He was here part of three days, and attended three of our evening meetings, where the family were all together; and he says the women look "cultivated and happy."

The men of the Community are always spared—or rather always acknowledged to be smart and good-looking. They go abroad, they show what they are in the business centers of the country, and this is their safety. They cannot suffer from malignity as the women do, who have no such opportunity to compel respect. How probable it is, though, that smart, good-looking men should have about them only the ugliest of women and children! Would not a bad life show itself in their looks as much as in that of their wives and offspring?

But what if we should admit that the women of the O. C. are not dazzlingly beautiful, and even that they are not so good-looking as a promiscuous assembly of the same number of women outside; we think there are reasons enough to account for it entirely aside from their peculiar domestic circumstances. Take this view, for instance: If you examine the table of the O. C. census in the last paper, you will see that the average age of the Community is over thirty-seven years. This should be considered in judging the personal appearance of the members, especially the women. Corporately, we are toward forty years old, and you do not expect to see the bloom of sixteen in a person of that age. Look at that table, and you will see we have only twenty-six youths and maidens between ten and twenty. Several of these, even, would be called children, as they are not fourteen. A study of that table will lead you to conclude that iron-grey and silvery hair are more common among us than locks of silken brown or raven black. The reason of this state of things is, that from the commencement of the Community till 1868 propagation was limited, not more than two or three children being born yearly; and the reason of this limitation was that the O. C. thought it prudent to build its nest before it hatched its young. Children were deferred till we had everything in nice order to receive them and take good care of them—till the nest was finished inside, and our natural enemies outside had ceased to alarm us. (The Conference may think differently, but we feel very secure now from any danger outside—we think our nest is high above schoolboys' mischief.) But one consequence of this gap in propagation is, that the Community does not look so fresh as it did fifteen years ago, when the forty-nine, now between thirty and forty, were in their teens, nor so fresh as it will five or ten years hence, when the fifty-four, now under ten, will be in their bloom.

Take another view: It is not proper to compare the looks of the women in the O. C. with the looks of women outside, because the former do not employ the accessories of beauty nor the antidotes for fading beauty which women outside resort to. They owe nothing to the illusions of dress and arts of the toilet. The dress-

maker does not fashion their forms as well as their clothing. They are not put together so that they fall to pieces like the "one-hoss shay," when bed-time comes. Hair-dye is abjured; rouge and cosmetics are unheard of. Padding and unmentionable reliefs to natural thinness are repudiated. The life of these women is all at home, and it is obvious that they are under every inducement to *be* and not to *seem*. The distances between strangers and between the members of common society allow coarse brush-work and shabby disguises, but in the closeness of home you are known for what you *are*, and attempts to appear anything else are worse than useless.

Apropos to this point, we quote the opinion of Jennie June Croly, as it was given some years ago in a New York journal. This lady paid a visit to the Community, saw us at the table and in our family gathering, and wrote a long letter about us to the *World*, of which paper her husband was then editor. Among many other good things, she said:

"The women of the Oneida Community use no toilet arts: they do not even make the most of their natural advantages. They cut their hair short, which is a pity, for beautiful hair is a crown and glory to a woman, as a beard is to a man; and they wear the most trying of all dresses, a bloomer of medium length, with straight trowsers. This is a very convenient and very comfortable dress for work, but it is neither tasteful nor becoming. Moreover, they are out-of-doors a good deal, which, while it brightens their eyes, somewhat tans their complexions, a discoloration which they take no pains to conceal with powder. They are, however, cleanly, bright, active, intelligent and well-formed, and if dressed, and frizzed, and puffed, and painted, and trailed in approved style, would hold their own with the belles of any fashionable assemblage."

Again, take this view: The short dress and short hair worn by the Community women, and the ease of motion which they have on account of this costume, give an impression of girlishness, and it is very common for persons to mistake their age, thinking they are much younger than they are. A woman of forty is mistaken for a young lady, but of course she is not a very blooming one. Her complexion is rather sallow for twenty or twenty-five, and the story goes that our girls are not fresh.

Finally, take this view: The prophet says of Christ the Savior, "His visage was marred more than any man, and his form more than the sons of men." "He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him." It was certainly nothing bad in his life which so affected his personal appearance. He was "esteemed smitten and stricken of God," but nothing could be farther from the truth. "He bore our griefs," says the prophet, "and carried our sorrows; he was wounded for our transgressions, and by his stripes are we healed." His visage was marred by the abuse he suffered for our sake. It may be thought a presumptuous comparison, but the women of the O. C. certainly entered into their manner of life in the spirit of missionaries, pioneers of progress, martyrs to a cause; and they sincerely believe that they are a sacrifice to the redemption of their sex. Is it strange that standing in a pillory of vilification for thirty years—in the very shock of conflict between the social order of the past and the social order of the future—their faces should be marked with lines of endurance and their general comeliness more or less impaired?

CORRESPONDENCE.

Pawtucket, R. I., Feb. 11, 1879.

EDITORS AMERICAN SOCIALIST:—Every reform in science, morals and religion has had to contend with ignorance and prejudice. Your remarks about the AMERICAN SOCIALIST, in the No. for Jan. 30th, I hope may arouse progressive men to an effort to sustain the paper. I hope some able correspondent will urge the necessity of a union of all the Communistic Societies to establish a fund for this purpose. It is of the greatest importance that a journal devoted to general Socialism should be sustained. The world is just emerging from darkness, misery, selfishness and ignorance. Think of the suffering existing at this moment all over the world; yet the means of production are abundant. The most favored Communities that have thus far existed are but shadows of a future state, in which men and women shall become regenerated and all motives to selfishness be removed from society. Respectfully, JOHN W. ASHTON.

Jersey City, Feb. 18, 1879.

I feel a deep interest in the permanence and perpetuity of the Oneida Community and the AMERICAN SOCIALIST, since I learn by the daily papers that there is to be an organized onslaught made to suppress and

destroy them by certain persons whose zeal outruns their reason, and who yet profess to be followers of the great but meek and lowly Master, who when on earth had nowhere to lay his head, and taught his followers and disciples the brotherhood of man, and not to call anything their own, and to give to each according to their needs. I hope the Oneida Community are trying to put in practice these high and holy principles. Trusting that the AMERICAN SOCIALIST and the Community will survive the persecution now arrayed against them. I remain,

Yours fraternally, WILLIAM ROWE.

Vineland, N. J., Feb. 16, 1879.

DEAR SOCIALIST:—I have been debating in my mind for some time whether I should continue my subscription another year or not, but a little item in the New York *Herald*, to the effect that the Oneida Community was to be "squelched," has determined me to continue my paper another year. If there is to be a fight for opinion's sake count me in always, for though I may not agree with the Community in all things, yet I believe in freedom of conscience and the liberty to worship as it may dictate. Wishing you abundant success and prosperity, I remain, fraternally yours, D. W. ALLEN.

Lyons, Kansas, Feb. 20, 1879.

EDITORS OF THE AMERICAN SOCIALIST:—I have been a Socialist for many years. Socialism is a part of my religion. I came here from Massachusetts eight years ago, and I now have a homestead here of 160 acres of excellent land, and upon this and some adjoining land I wish to establish an Industrial Association, to be called the New Apostolic Church. Who will join?

EARL JOSLIN, P. M. & J. P.

Chicago, Feb. 20, 1879.

I see by the papers that the great and good Dr. Mears has succeeded in getting up an indignation meeting against the Oneida folks. I do not know how formidable this movement is or may become, but I am impressed that there is no danger to you, and that these representatives of the church will suffer most in the encounter, if they persist in bringing it on.

I find that there is much more sympathy with you abroad in the community than appears, or is openly expressed. That is, people feel that the relation of the sexes which prevails is productive of manifold evils; and any experiment made in good faith, to find out a better and more virtuous way, and one productive of better results, is not only looked upon with toleration, but with what may be called lively interest and sympathy, to the extent at least of wishing the experiment may have full opportunity of testing its principles. I believe this is the general feeling in regard to your experiment. I hear and see no indignant expressions against the Community except such as proceed from a few shallow and self-righteous people, who, failing to attract any attention in a legitimate way, have resorted to persecution so far as they have the power.

The letter of mine on the Oneida Community, published in the *Chicago Tribune*, was read, I am told, by a larger number of persons than any article published in that paper for many months—hundreds of calls for it having been received by the agents of the paper after the edition was exhausted. This shows the inclination of the public mind. Only one, and that a friendly criticism, appeared in the *Tribune*. The truth is, everybody is thinking about coöperation and the laws and results of heredity. Your experiment is therefore very interesting to all liberal thinkers, whether they are ready to adopt your conclusions or not. And you will have many more friends than you probably imagine, in case persecution begins in earnest.

Faithfully yours, A. J. GROVER.

Vineland, N. J., Feb. 17, 1879.

DEAR FRIENDS OF THE SOCIALIST:—We received your good paper, No. 7, on Saturday evening, and read it as usual with interest. On the 54th page I noticed my short communication as to the "Final Issue." But knowing nothing of this Syracuse Convention, little did I expect so prompt and decided a beginning as was manifested by the reports of the New York *Herald*, also brought to our place on Saturday. The crusade of the clergy against the Community was the topic, and I judge was more discussed yesterday (Sunday) than perhaps the Bible itself—by sage, saint and sinner quite indiscriminately, with a common sympathy for the "under dog," or, in this case, the party attacked without provocation.

Syracuse is my native city, almost—I having with it and its environs a personal acquaintance of more than half a century. On "University Hill" and on its neighboring summits in the busy harvest I have aided to reap ripe

wheat and to gather golden sheaves; and am led to wonder if Prof. Haven is now there to gather up the chaff! I have been away for many years, and do not know the Chancellor; but have some personal knowledge of Bishops Huntington and Peck, especially the latter; and as a member of his Order I have reason to know of Methodism and of its present animus as compared with fifty or more years ago. I am quite sure its Bishops then would not be turned aside from their high aim to Christianize men and save souls, to any such side issue as this with a neighboring sect, and that too by instigation, and under the lead of a representative of another sect which formerly held Methodism in disgrace if not as a heresy.

But so let it be. The discussion must come, and if by laying "judgment to the line and righteousness to the plummet" it is found that Methodism itself is a "backslider" from its former religion and spirituality, and has come to sit as a queen swaying a scepter of worldly policy and worldly wisdom, then it will be of use as defining its location on the chart of Christian progression. The ages move on, and revolving cycles mark their time on the dial of destiny as they pass. But God's Book is open, and on its pages will His finger write the characters of men and chronicle the rise and fall of religious dynasties and orders, as His holiness shall find them within or without the radiance of His Spirit.

I do not take up my pen as a controversialist, but only as a looker-on, wishing to see a fair, open field for free expression in this canvass for a special law in my native Empire State for the extinction of a small religious body in said State, which, according to the testimony of Prof. Mears himself, is a people sincere in their faith, decorous in their demeanor and honest in all their dealings. Will the Empire State stoop to such an act? I judge not; but like Pilate will choose to wash its hands and say, If violence *must* be done let it be on the heads of the proscribing sects which are the movers thereof. And I think the Communists will say with their Master, "Father, forgive them, for they know not what they do." For from my stand-point I discover a pitiful ignorance in these learned magnates of the question they are undertaking to handle; reckoning, as I think, without their host. But I must not weary you with my views. If you can give place to what I have said I will be obliged. Very truly, M. LAFAYETTE WORDEN.

WHAT A LAWYER SAYS.

New York, Feb. 21, 1879.

EDITORS AMERICAN SOCIALIST:—You have my heartiest sympathy as against the Syracuse Convention, and therefore as a Socialist my most hearty congratulations; for the movement cannot otherwise but result in good to your Community in every way. It will lead people to study and understand your doctrines; it will advertise your business; and, as your paper intimates, it may lead the clergy themselves to become more liberal.

You need not fear any legislation at Albany. The legislature will never pass any "general laws" in regard to the sexual relation that can be made to interfere with you in any way; and the Governor never would approve any "special legislation" against you.

With best wishes,

Truly yours, * * *

WOMAN'S TOPICS.

By the will of the late Mary A. Holden, of Providence, the Hampton Institute in Virginia receives \$5,000.

Gen. Butler and Senator Hoar of Massachusetts are the ablest advocates of Woman Suffrage in Congress.

A church council in Minnesota refused to ordain a Baptist minister because he did not believe in woman's speaking in meeting.

Mrs. Wheelock of Jamesville, Wis., says that in that city there are three women practicing law—two lately admitted to the bar and one of several years' practice.

Col. Higginson says that it was objected to the early Women's Suffragists that they were infidels and atheists. Now the objection raised against them is that they are too devout and superstitious.

It has been settled, after a litigation of three years in the Courts of Ireland, that a clergyman can perform the nuptial ceremony in his own marriage. Under the rule of common law, marriage is simply a civil contract and requires no formal ceremony.

A movement is again on foot to license prostitution in St. Louis, but it is likely to encounter serious opposition. The late Convention of the Woman's Suffrage Association at Washington was strong in its protest, and the next meeting of the Association will be held in St. Louis, with a view to strengthen the antagonists to the proposed measure.

The *Independent* tells this of Mrs. Mary Holbrook of Massachusetts, who died a few days ago, aged 93 years: "When

75 years old she began the manufacture of tidies, which found ready sale in Boston, and were so much sought after that she was obliged to employ several old ladies to do the coarser work, while she filled in the finer parts with her own hands. In this way up to her 90th year she netted \$6,000 from her sales."

RECEIVED.

A PRECEDENT. Circular No. 3, of Diocesan Matters in Maine.

IRENE: The Uncle Tom's Cabin of Social Slavery: A Thrilling Story of Facts. By Sada Bailey. Philadelphia: Educational Union. 1879.

THE MALTHUSIAN. No. 1. A Monthly Organ of the Malthusian League. London: Printed and Published by the Malthusian League, at 28 Stonecutter St., E. C. Feb. 1, 1879.

THE KIROGRAFER AND STENOGRAFER. A Quarterly Magazine, Devoted to Reform in Orthography, Chirography, Typography, Language, Education, and kindred Arts and Sciences. Publication Office, Amherst, Mass. Subscription price 50 cts.

THE AMERICAN ANTIQUARIAN. A Quarterly Journal Devoted to Early American History, Ethnology and Archaeology. Edited by Stephen D. Peet, Unionville, O. Published by Brooks, Schinkel & Co., Cleveland, O.

ONE THING AND ANOTHER.

If you go to war with an ass for a general, donkey know what 'll happen?

The whites in Sitka were, at last accounts, in great fear of the ugly Injuns.

The French are discussing amnesty for the Communists, and the Germans are talking about their proposed tariff.

M. Grévy, the French President, is said to have the air of a Presbyterian deacon carrying about the bread and wine.

The police have got John Hope, a young "limb" concerned in robbing the Manhattan Bank of \$3,000,000 in cash and securities.

The London *News* says American humor has "lacked reverence and sympathy." This is the place "where it has always failed."

The various schemes for attacking and destroying the integrity of the Indian Territory have been strangled in the House Committee on Territories. Good.

The people of Greenwich, Conn., have celebrated General Putnam's famous scamper down stairs on horseback to get away from the British and Tories.

Let tobacco, that old sot who spits everywhere, continue to pay a round tax and support the Government. Tea and coffee are cleanly folks and ought to come to breakfast duty free.

Mr. Solomon, that wholesale grocer with a Jewish name, who thought to deal in returning-boards as if they were a kind of "ole clo," is now skulking to keep out of the way of the Potter Committee.

Surgeon-General Woodworth has pointed out the danger there is that the plague will be brought to this country should it appear in any of the European countries with which we have direct communication.

The Senate, by a vote of 39 to 27, has passed the House bill for restricting the immigration of Chinese to this country. It is not a popular measure with the press nor with men who have a regard for the sanctity of treaties.

We ought to have a civil-service fashion that would make our Congressmen and Senators forget President-making and stick to regular statesmanship till they had legislated us into a tolerable substitute for the millennium.

The German Reichstag wants to have a little room in which to wag its tongue; and it has voted almost unanimously against the Government's interpretation of the Socialist law permitting the arrest of Deputies.

Dexter, Maine, has given public expression of its belief that Cashier John Wilson Barron was "faithful unto death." A memorial service was held in the Congregational Church, Saturday the 22d, and a large audience was present.

E. A. Cowper, an English mechanical engineer, has invented a real telegraphic writing machine. "The writer in London moves his pen, and simultaneously at Brighton another pen is moved, as by a phantom hand, in precisely similar curves and motions."

The Pullman Sleeping-Car Company has \$12,000,000 in its business and pays an annual dividend of 8 per cent.; and yet some of our State Legislators are considering the question whether \$2 isn't too much for a night of cat-naps and a day of luxurious upholstery.

Do you suppose that we laboring men are going to be contented to work and sweat when you keep parading the fact that Jay Gould has made \$4,000,000 by selling out his stock in the Union Pacific Railway? I tell you it disturbs the industry of the country. Stop it!

Secretary Sherman has been telling our Congress that he is likely to find a deficiency in the revenue next year—some \$29,000,000, as he figures it. That Pension Arrearages law is one of the things that is going to make the Treasury poor.

To meet the expenses incurred by this act, Mr. Wood of New York proposes that the silver in the Treasury be paid out, and no special appropriation be made. Put him out! put him out!

Up to the close of 1877 the total Government expenditure on what are called the guaranteed railways of India had been £94,000,000, or \$470,000,000; while the net earnings the last year were £6,000,000 or \$30,000,000, being an average of considerably more than six per cent.

The British authorities are preparing abattoirs at Liverpool for the slaughter of cattle from America. Their precautions against pleuro-pneumonia do not seem unreasonable considering we have that disease in many parts of this country. The New York State authorities are at work stamping it out on Long Island.

Riot down there on the drowsy Nile. Four hundred discharged Egyptian officers surrounded the official residence of the president of the Council and Minister of Finance on the 13th and clamored for arrears of pay. They would not take fine words, and so they sassed the Khedive and shot at his Ministers, wounding Nabur Pasba.

We thought the confession of the coparceners had put some of those returning-boards into a pretty tight place, and that somebody would have to rise and explain by and by. General J. C. has got up and Dunn so: says he was on the South Carolina board, and that Hardy Solomon wanted to buy him and the rest, and wouldn't take no for an answer.

The great manufacturers of New England have always been more or less in the habit of saying impressively to their workmen about election time: "We are going to vote so and so; it is for our interest; and it will be for yours to vote the same way." Now the captious Democrats are trying to make out that that is no better than bulldozing the freemen with a moral shot-gun.

Senator Jones, of Florida, has a bill in the Senate, proposing to let the railroads open their telegraph lines to general business. It has made the Western Union Telegraph Company bend to the laboring oar and paddle desperately to preserve its gigantic monopoly. It is breathing a little now in the hope that decisive action will be postponed for nine months or so.

The Mormons think it isn't going to be much of a shower after all, and so they go right along tangling themselves all up with their multitudinous wives. "It is a matter of common notoriety," says a *Tribune* dispatch from Salt Lake City, "that John W. Young has married his fifth wife and John White his third wife, since the late Anti-polygamy decision in the Supreme Court."

The investigation of the cipher telegrams have, strange to say, resulted in a complete vindication of Tilden—in the eyes of the Democrats—and it is now understood that that inquiry was put on foot by this "slender old man whose expressionless countenance is seamed all over with physical decay." Another inspired invalid, working like a giant to get a renomination in 1880, and with a good many chances for getting it.

It seems to be the fashion for our Senators to aspire to the Presidency, but it don't seem to be the fashion for any of them to get it. See, there is Conkling and Thurman and Bayard and Blaine, all maneuvering for the Presidency. Singular, that those men haven't found out that the Senate isn't a portico, or even a back piazza, to the White House. We shall never spoil our chances for the Presidency by being a Senator. See if we do.

The *British Medical Journal* thus: "A letter from Dr. Zelekner, Court Physician to the Czar, says that the plague is nearly extinct. On the 11th there remained only one case at Selitreno. Although the epidemic was purely local and did not go beyond the villages of Wetleanka, Selitreno and Michaelowka, yet the mortality was over 80 per cent. The Government feels, therefore, called upon to enforce the strictest quarantine and other sanitary measures."

The Marquis of Lorne, in his speech at the opening of the Canadian Parliament, announced a policy of "incidental protection"—that means more revenue anyhow, and as much protection to home industries as a revenue tariff will give. His lady is showing good sense in her dealings with democratic Canada, and at her last drawing-room reception, women "appear to have worn high-necked dresses if they pleased, and nobody was shut out who was thought worthy of presentation to any previous vice-reine."

In the *Atlantic* for February Mr. Clarence Cook retracts his statement that a crafty and designing priest (Archbishop Hughes) obtained the site of the New Catholic Cathedral from the City of New York for a consideration of one dollar only. The foundation of this bad story, as Mr. Cook shows, is the equally bad fact that the City of New York did in 1837, for the yearly rent of one dollar, lease in substantial perpetuity to the Roman Catholic Orphan Asylum Society of New York, of which John Hughes was president, a tract of land adjoining to and nearly equal in size and value the site of the New Cathedral in question.

The Eastern Question is answered to this extent: a definitive treaty of peace between the Czar and the Porte was

signed last Saturday fortnight. It is based on the treaty of San Stefano, after retaining all those items that were modified at the Berlin Conference. The Russian evacuation of Turkey was to commence at once and be completed inside of forty days. The indemnity is fixed at 300,000,000 paper roubles. England has taken on a little more responsibility in Cyprus, but has not by any means acquired the sovereignty of that island. She has simply taken the Crown or public lands, paying the Porte £5,000 annually, besides the surplus of revenue stipulated in the Anglo-Turkish Convention, which is about £100,000 a year. Sir Stafford Northcote says in Parliament that the Berlin Treaty is working beautifully, and Beaconsfield in the same place defends the Sultan against the charges of unwillingness to enter into the reforms proposed by the English.

The House Naval Committee, appointed to investigate Robeson's management of the Naval Department, report that during the eight years of his administration there was appropriated for the United States Navy the sum of \$182,409,033. During the same time material was disposed of which cost the Government \$100,000,000. And yet in spite of all this the Secretary left his department encumbered with \$7,083,503 of indebtedness unwarranted by law. Hundreds of contracts and purchases were made in illegal way. Money was paid out before the work was done, favoritism prevailed, and the \$100,000,000 of dead property didn't bring \$2,000,000, when it should have brought \$20,000,000. All which is sufficiently discouraging, and means that we ought to have a Democratic Rob(b)e(r) son in the Navy.

"Uncle Sam had land enough to give us all a farm." But he didn't, though. In the first place, he was poor and sold it in great chunks to the speculators, who could hold it for a rise; then he began giving it away to the railroads—200,000,000 acres in all, and in a very loose way; then he presented the different States with such swamp and overflowed lands as he had within their borders—this took 68,000,000 acres, much of which turned out to be good dry land; then he tried to give every soldier a farm, but his transferable land warrants all fell into the hands of the speculators at last, and were never located by soldier or seamen—this little operation took 73,000,000 acres; 80,000,000 acres have been given away for educational purposes, much of which has either been held by the States for a rise or else sold out to land jobbers to hold for the same purpose. These are the points which George W. Julian in the *Atlantic*, for March, brings against Uncle Sam as a land agent for the people. "It is difficult to believe, at all events," says he in a concluding conclusion, "that the mistakes and blunders which have so grievously marred and wasted the public domain in the past will be repeated."

The Democratic managers may be well-meaning and patient on a diet of thistles, but they aren't sharp, and we don't really know whether they ought to aspire to the government of this pasture or not. They are too slow and confiding. Instead of acting instantaneously, after learning where and by whom the telegraph company was holding its political telegrams, the (Democratic) House Committee, in 1877, waited nearly forty-eight hours before serving a subpoena. Meantime the Senate Committee clipped in quick as lightning and served its subpoena at the very first glimpse of information. When offered certified copies of all the telegrams delivered to the Senate, the economical fellows declined. When told they could have access to the originals in the possession of Morton's Senate Committee their confiding souls were content. When, as is generally supposed, there was a tacit agreement to drop the investigation of the presidential election as likely to be disagreeable all around, the simple creatures dropped the telegrams altogether and went to scolding about fraud. Meantime the enemy went on studying and sorting the telegrams, and those not wanted for political purposes went back to New York to be burned.

The acquisition of Transvaal by the English in South Africa some time ago brought them into unpleasant contact with the Zulus, a fierce tribe living on the east side of Africa between Transvaal and the sea, and north of Natal. The English have been dealing with the savages in their strong, over-confident ways, and at last they demanded of Citiwayo, the Zulus king, that he should take up with a British resident and govern his country according to instructions. He just shook his woolly head, and, snorting through his flaring nostrils, he got ready for war. Lord Chelmsford, the British commander, went against him with a small and divided force, and on the 21st ult. one of his columns was met and overwhelmed by 20,000 Zulus, armed with breech-loaders and having a good degree of military organization. The British fought as they always fight, killing 5,000 of the enemy, as they allege; but in the end their little detachment was substantially annihilated; over 500 were killed, and nearly everything lost. Their consternation was great, and they sent at once to England for 7,000 more soldiers, and they will get them. Chelmsford has 10,000 men and the Zulus 40,000; but you know the Britons, and you know what the end will be. South Africa does not have quite the importance it did before the opening of the Suez Canal, when every ship on its way to India stopped at the Cape.

Advertisements.

Business Directory OF THE ONEIDA COMMUNITY.

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The Oneida Community are large packers of
FRUITS, VEGETABLES AND JELLIES,
and make a specialty of
"O. C. APPLE SAUCE" AND APPLE BUTTER,
Vegetables in Cans,
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Jellies in Tumblers,
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Send for Price-List.

The Oneida Community are sole manufacturers of
Newhouse's Genuine Steel Traps,
in eight sizes, for catching the
House Rat, Otter,
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These Steel Traps are the best in the world,
AND
EVERY TRAP IS WARRANTED!
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The Oneida Community manufacture
AMERICAN CHAINS,
CONSISTING OF
Coil Chain,
Halter Chain,
Cow Ties,
Hitching Chains.
etc. etc. etc.
Send for Price-List.

The Oneida Community manufacture
MACHINE TWIST AND SEWING SILK
OF THE BEST QUALITY.
100-yard Spools,
50 yard Spools,
10 yard Spools,
12-ounce Spools,
10-ounce Spools,
Sewing-Silks,
Button-Hole Twist.
Send for Price-List.

The Oneida Community manufacture
PLATED SPOONS AND FORKS.
Iron Spoons Tinned,
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Send for Price-List.

The Oneida Community raise and sell
AYRSHIRE AND HOLSTEIN CATTLE,
Berkshire Swine,
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White Holland Turkeys,
Langshan Fowls from China,
Light Brahmas, Houdans,
Leghorns, Pigeons, etc.
Send for Price-List.

CHOICE FLOWER SEEDS.

All the most desirable varieties—
Asters, Dianthus, Phlox,
Balsams, Hollyhocks, Portulacca,
Celosia, Pansies, Stock,
Candytuft, Petunias, Zinnias, etc., etc.,
offered at the following prices:
10 Packets, 50 cts.
5 " 25 "
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Address, ONEIDA COMMUNITY, Oneida, N. Y.

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Accom.	Mail.	Stations.	Mail.	Accom.	
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6.50 A. M.	5.25 P. M.	Walton	11.40 A. M.	5.25 P. M.	
9.05 A. M.	6.45 P. M.	Sidney	9.56 A. M.	3.20 P. M.	
11.00 A. M.	8.00 P. M. Arr.	Norwich Dep.	8.30 A. M.	1.30 P. M.	
3.15 P. M.	8.30 A. M. Dep.	Norwich Arr.	7.20 P. M.	1.15 P. M.	
6.34 P. M.	11.47 A. M.	Community	3.17 P. M.	9.49 A. M.	
6.45 P. M.	12.00 M. Arr.	Oneida Dep.	3.00 P. M.	9.30 A. M.	
*9.40 A. M.	3.00 P. M. Dep.	Oneida Arr.	12.00 M.	*5.00 P. M.	
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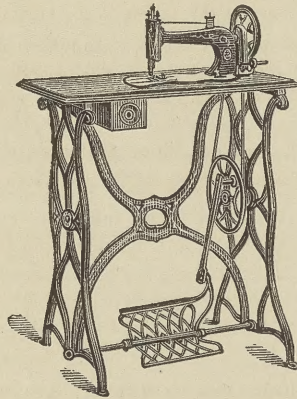
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Advertisements.

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